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DELIVERED

BEFORE THE ALUMNI ASSOCIATION

OF

RUTGERS COLLEGE,

JULY 27TH, 1852,

ON THE DAY PRECEDING THE ANNUAL COMMENCEMENT.

BY

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REV. ABRAHAM POLHEMUS,

OF HOPEWELL, N. Y.

PUBLISHED AT THE REQUEST OF THE ASSOCIATION.

New-York :

PRINTED BY JOHN A. GRAY, 97 CLIFF, COR. FRANKFORT STREET

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NEW-BRUNSWICK, July 28th, 1852.

REV. ABRAHAM POLHEMUS :

DEAR SIR :—I have the pleasure of transmitting to you the following extract from the Minutes of the Annual Meeting of the Alumni Association of Rutgers College for the year 1852 :

“On motion by Cortlandt Parker, Esq., it was *resolved*, That the thanks of the Alumni be presented to Rev. Abraham Polhemus for his extremely able and useful address, and that a copy of the same be requested for publication by the Association.”

Respectfully yours,

DAVID BISHOP, Sec.

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HOPEWELL, N. Y., August 5th, 1852.

DAVID BISHOP, Esq. :

DEAR SIR :—Permit me, through you, to express to the Association my thanks for the very flattering terms in which they have been pleased to speak of my address. Their kind expression I cannot but think was induced more by their own awakened interest in behalf of our Alma Mater, than by any thing in the address itself. I yield, however, to the wishes of my fellow Alumni; and if its circulation should extend the generous spirit of those who have requested its publication, its object will be accomplished.

For yourself personally, accept the assurance of my sincere regard.

Yours, very respectfully,

ABRAHAM POLHEMUS.

# Address.

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GENTLEMEN OF THE ALUMNI ASSOCIATION :

Permitted once more to assemble within these walls, consecrated by the memory of pleasant hours and hallowed associations, allow me to congratulate you on all the cheering auspices that render this day one of high promise to our beloved Alma Mater. From the first days of our organization until now, the sons of Rutgers have never had occasion to say with more emphatic confidence, "The night is far spent, and the day is at hand." Brave hearts and true have long battled with a variety of difficulties incident to our position, and somewhat complicated relations; but they are permitted to rejoice with us this day that they have not run or labored in vain, and that the long anticipated success is beginning to crown their efforts.

You may lay it down as a general maxim, even in matters where the application is any thing but complimentary, that *success commands friends*. The season of greatest trial is shared by the few, and well-wishers stand aloof in the hour of doubtful enterprise; but when once the undertaking bids fair to make its way, despite the opposition of its foes and the neglect of those who should have lent a helping hand, then it gathers friends from every quarter, and the true policy is not to repel them. We welcome then this day the gathering of friends from whatever direction, and in their coming we read the verdict that our institution has triumphed, and henceforth they stand ready to bid it a God-speed, and help it on by their cheerful, vigorous, and united co-operation. I trust that in the expression of these sentiments I speak that which will meet the unanimous response of my fellow Alumni; or if

there should be any dissent from the representation of the past, that there is but one heart and one voice as to our determined policy for the future.

An old philosopher has said: "Let us give the past to oblivion, the present to duty, the future to Providence." To two of these suggestions we could readily assent. We are always ready to give the future to Providence, especially if we give the present to duty; but we can never consent to give the past to oblivion. The past and the future are too intimately connected to consign the former to forgetfulness. The past is the mirror of the future. "The thing that hath been, it is that which shall be;" and he would prove but a poor philosopher who did not suffer the former days to instruct him, and gather from their experience those lessons which constitute man's only real foresight, and from the progress made that encouragement which proves the best stimulus to human effort. Our present stand-point, be it great or small, is nothing except as it is linked with the past; it bears no prognostication for the future except as it marks our progress or decline; and it is upon these rather than upon any present condition that we base the calculation of our future. The question is not so much where we are, as whence we came; not so much what we are, as what we have been, what we are doing, and what our destination. And the facility or means by which we have reached our present point will best determine whether we shall ever reach a higher.

Permit me then, gentlemen, to take a cursory view of the past history, the present condition, the prospective future of our Alma Mater, and the duty incumbent upon *us* to make that future what it should be. The institution whose eighty-first anniversary we are now celebrating owes its origin to the ministers and elders of the Protestant Reformed Dutch Church. That Church, while the Colony of New-Netherland, as it was then called, was under the government of the States General, was the established Church, and considered as a branch of the Church of Holland. Its ministers were for a long time furnished by the parent Church, which exercised no small control over it. The first house of worship built by the Dutch in the Colony was erected within the precincts of the old fort at New-York, in the year 1642. Their church records date from 1639.

But while the churches multiplied, and the doctrines of grace were faithfully preached, and her ministers were characterized by learning and piety, there was no higher judicatory established in this country than a Consistory until the year 1737. In that year some of the prominent ministers of the Church met in the city of New-York, prepared and matured a plan for an assembly of ministers and elders, a body that should be subject to the Classis of Amsterdam, (to which the Dutch Church in North America was subordinate,) one whose powers should be simply of advice and fraternal intercourse. This assembly, or "Cœtus," as it was called, proved wholly inefficient for accomplishing that which its originators anticipated; and the desire for an independent Classis in America, with full power to examine and ordain ministers, became prevalent among the more active and intelligent portion of the ministers. This was opposed by the mother Church and not a few at home, and became at length a bone of contention that threatened the very existence of the Dutch Church in North America. The Church, with few exceptions, was divided into two great parties, called the "Coetus" and "Conferentie," the former contending for an independent organization in this country, the latter wishing to remain subject to the Church of Holland, and indisposed to acknowledge any as ministers but those ordained in the fatherland. It was a long and bitter war, characterized by genuine Dutch obstinacy. The two parties entered into the strife, each as if Christ's kingdom on earth and their souls' salvation depended on their success in the conflict, leaving no doubt in many cases that on both sides there were rightful members of *the church militant*.

The Colony of New-Netherland surrendered to Great Britain in 1664. Towards the middle of the eighteenth century the English language began gradually to gain ground among the Dutch churches. Colleges had also been established in some of the neighboring colonies; and churches of other denominations had adopted means for the instruction of their youth, and were in the habit of examining and ordaining their own ministers. The Dutch Church, denied the exercise of these powers, felt exceedingly straitened in her position. The expense of obtaining ministers from Holland was no inconsiderable item; and as the ocean was not then traversed by steam-

ers, and the world had not become infected with that spirit of haste which these and other appliances have since infused into it, it sometimes happened that not months but actually years elapsed between a call and a supply. Congregations could not be consulted in the choice of ministers, and sometimes an individual would be thrust upon them who proved most unacceptable. From these and other sources which we have not time to mention, the Coetus party were so strengthened in their position that they determined to make provision for that ecclesiastical independence which they were resolved to maintain, and they formed the plan for the erection of a College in this city for the express purpose of preparing young men for the Gospel ministry. They accordingly obtained a charter from George III., through Governor Franklin, of the Colony of New-Jersey, in the year 1770, incorporating this institution under the name of Queen's College.

The first meeting of its Board of Trustees was held near the Court-house, in the county of Bergen, and Dr. Hardenbergh, the pastor of the Dutch church in this city, was chosen its first President. "Dr. Hardenbergh," says one of his historians, "was an American. Although he had not been favored with the same advantages in the early part of his ministry which some of his cotemporaries enjoyed, yet with a powerful mind and habits of persevering application he made such progress in knowledge that he was justly esteemed a great divine. He was ordained by the Coetus, and was the most distinguished and able supporter of that party. His piety was ardent, his labors indefatigable, and his ministry greatly blessed." He died in this place, deeply lamented, in 1792; and with the death of its President the exercises of the College were suspended. Four years previous to the obtaining of the charter for the College, there went over from this country to Holland a young man by the name of John H. Livingston to prosecute his studies with a view to the Gospel ministry. During his residence in Holland he gained the consent of the parent Church to a plan for the separate ecclesiastical organization of the Church in this country. That consent was on the express condition that the Dutch Church in America should in the constitution they formed make ample provision for a Theological Professorate, as the Church of Holland *could not*



*and would not acknowledge or maintain any connection with a Church which did not provide herself with an educated ministry.* In 1771, one year after the return of Mr. Livingston to this country, the church of New-York, of which he had assumed the pastoral charge, and which happily had never been identified with either the Coetus or Conferentie party, at his suggestion issued a circular letter inviting all the ministers, with an elder from each congregation, to meet in convention for the purpose of effecting a reconciliation. The movement was productive of the happiest results; an entire reconciliation was effected among all parties, and Dr. John H. Livingston was unanimously appointed Theological Professor. That appointment received the full approbation of the Classis of Amsterdam, and among the most active and distinguished promoters of the plan of union, and the appointment of Dr. Livingston to the Theological Professorate, Dr. Hardenbergh, the first President of Queen's College, stood prominent.

The College, we have said, suspended its operations at the death of its President, in 1792. Its Trustees, however, preserved its charter, and it experienced a partial revival in 1807, when overtures were made by its Trustees to the General Synod for a union of the Theological Professorate with the College, wherein it was proposed that the Theological Professor should become its President. This movement was not foreign to the original charter, which provided that its "Trustees should elect, nominate, and appoint a Professor in Divinity, who shall and may read lectures in Theology, instruct the students in the science of Divine truth and the knowledge of the Holy Scriptures; who also may be the President of the College, or not, as the Trustees shall see meet and convenient." A covenant was made between the parties, \$20,000 were raised to endow the Professorship of Theology, and Dr. Livingston removed to this city in 1810, and became the second President of Queen's College. We may say of the College during all this period that, being unendowed, (for during all the time of Dr. Livingston's Presidency the whole amount of its means was ability to sustain "half a Professorship of Mathematics and Natural Philosophy,") receiving no patronage from the State, its pecuniary embarrassments were such that its Trustees were compelled again and again to suspend its operations.

This state of things continued until the death of Dr. Livingston. But while the literary institution, under the pressure of circumstances, in those days which tried men's souls, declined again and again, there were those who, with sweet confidence in the God of Providence and the Promise, expected that it would yet live and prove a blessing. Of that number the venerated Livingston was one. When one of his students expressed to him his fears that the Theological Seminary might follow the College in its decline and fall, he replied, with the confident look of a prophet: "Not so, my son; I know it shall live, and the College shall revive, for the foundations were laid in the faith and the prayers and amid the tears of a little band of the followers of Jesus. Oh yes, we prayed and prayed again; I know that they shall live." We are witnesses to-day that the faith and confidence of the dying patriarch was not misplaced. Full of honors and of years, this good and great man entered into rest in January, 1825.

Dr. Livingston was succeeded in the same year by Dr. Milledoler, the third President of the College. He was appointed by General Synod to the Theological chair, made vacant by the death of Dr. Livingston. At the time of his appointment the College was not in operation, but the conviction was forced upon his mind that the well-being and perhaps the very existence of the Theological School depended upon the resuscitation of the College. But how was this to be effected? The College was unendowed. The funds for a second Theological Professorship had just been secured. Dr. Milledoler believed that the thing might be accomplished by raising the amount forthwith for a third Theological Professorship, and obtaining gratuitously the services of the Professors in the Literary Institution. This plan he proposed to his colleague, Dr. John De Witt; and any one who ever had the good fortune to know that beloved and gifted son of the Church, can well realize how heartily he would enter into any arrangement designed to promote the cause of truth and science. He at once freely consented, and the same having been suggested to some of the Trustees, was approved, and gave rise to the covenant entered into between the Board of Trustees and General Synod.\* The

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\* For this covenant see Minutes of General Synod for September, 1825, pp. 20-24.

funds for the endowment of the third Theological Professorship were secured. Among the most active and successful solicitors of that fund was our present Professor elect, Rev. John Ludlow, D.D.; and of the aggregate amount then raised, not less than \$10,000 were contributed by the clergy. Others gave of their abundance, but these of their penury. Many of them, when they gave, handed over the little savings of years. Like the widow, they "cast in all the living they had." They subscribed their hundreds and *paid them*; and of some of them so subscribing I am ready to affirm, that if prompt payment of bills incurred for the necessary support of their families had been demanded, they would have been compelled to have sold portions of their scanty libraries, or the more scanty furniture of their households. Such was the spirit of the men who revived the College in 1825, in connection with the Seminary, and such the gifts they brought. Let their memory be cherished, and let their example be held worthy of all imitation. Ours was, indeed, an ancestry of hope; let us prove ourselves worthy of it by perfecting their work, and carrying it out to a fuller consummation.

In the following year the Rev. Dr. Cannon was called to the Professorship of Ecclesiastical History and Church Government, in the place of Dr. Selah S. Woodhull, who had filled the Professoral chair but three months, when he was called to his rest and reward. Together, Drs. Milledoler, De Witt, and Cannon continued their labors, instructing both in the Seminary and College; the President being the Professor of Moral Philosophy and the Evidences of Christianity; Dr. De Witt, Professor of Belles Lettres and Rhetoric; and Dr. Cannon, of Metaphysics and Philosophy of the Human Mind. These, with Robert Adrain, L.L.D., Professor of Mathematics, and the Rev. W. C. Brownlee, D.D., (one of the most distinguished preachers and polemics of the age,) Professor of Languages, Greek and Latin, constituted the Faculty; and at the closing term of 1826, they reported the number of students at thirty. Dr. Adrain, whose reputation needs no endorsement from me, having received and accepted a call to the Professorship of Mathematics in the University of Pennsylvania, was succeeded in 1826 by the present incumbent, Dr. Strong; and Dr. Brownlee, in the following year, receiving a call to the Collegiate

Church in New-York, resigned his Professorship, and was succeeded by Joseph Nelson, L.L.D. The last named Professor was at the time of his appointment, and had been for a number of years, totally blind; but with great powers of memory and thorough acquaintance with the studies of his department, he conducted the exercises of his room to the very general improvement of his students and acceptance of the Board. I remember him well; how he would sit, with his thumb upon the dial of his watch, marking the minutes as they passed, allowing to each student his allotted portion, and the facility with which he would instantly detect the least mistake in the reading of the text or the translation. And I remember, too, that nice ear by which, with his class sitting in alphabetical order, he would detect the location of the slightest whisper; and when rebuking an individual by name for the annoyance, it was rare indeed that the person charged had an opportunity of entering a protest against the justice of his suspicions. He died in 1830, and was succeeded by Rev. Dr. McClelland, who, in turn, was succeeded by Professor Ogilby, Dr. McClelland having been appointed successor to Dr. John De Witt, who died in the midst of his years and usefulness in 1831. Professor Ogilby was succeeded by the present incumbent, Dr. Proudfit. Our Professorship of Chemistry was not established until 1831, (when the Trustees were so fortunate as to secure the services of Dr. Lewis C. Beck,) and our Professorship of Modern Languages at a still later period.

The first College exercises were held in a building opposite the present residence of Dr. Janeway, which was afterwards removed near the "Pottery," and is the one now known as the Lancasterian School. The present building was erected in 1809. When Dr. Milledoler assumed the Presidency in 1825, it was in an unfinished condition; the east wing alone had been completed. The west wing was occupied by the teacher of a grammar school. There was no chapel, neither were there any finished lecture-rooms in the centre of the building, —nothing but the rude stone. The principal article of furniture in the room in which the Board of Superintendents met to examine the Theological students was a large carpenter's work-bench. The Library contained but few books, mostly Dutch, and the Philosophical Apparatus consisted of a single

spy-glass. It was about the commencement of Dr. Milledoler's labors that the name of the College was changed from Queen's to that of Rutgers.\* The act of the Legislature sanctioning the change bears date November 30th, 1825. Having, with his associate Professors, brought the institution into successful operation, its number of students averaging from sixty-five to eighty, Dr. Milledoler resigned the Presidency of the College in 1840, and was succeeded in that office by the Hon. A. Bruyn Hasbrouck, LL. D. Dr. Hasbrouck was the first layman called to preside over the interests of the College. His appointment was made by the Trustees, independent of any action on the part of the General Synod. The choice was one well calculated to promote the interests of the institution. It not only enlarged its corps of Professors, but enabled the Board to introduce a new department of study—that of International and Constitutional Law. In the following year Dr. Milledoler, feeling the need of respite from the labors of a long and active life, resigned his Professorship, and was succeeded by the present incumbent, Dr. Samuel A. Van Vranken, a son of the Church, beloved for his own and the fathers' sake, appointed by the Synod as Professor of Didactic and Polemic Theology, and by the Trustees as Professor of the Evidences of Christianity. Having filled the office most acceptably for a period of ten years, President Hasbrouck resigned it, cordially co-operating in the call made upon the Hon. Theodore Frelinghuysen, then Chancellor of the University of New-York, to return once more to the bosom of his native State, and preside over the institution whose "foundations were laid in the faith and prayers, and amid the tears of his fathers." Dr. McClelland, resigning his office a year ago, was succeeded by the Rev. Dr. Campbell, who will bring no less efficiency to his department than that which characterized his predecessor.

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\* The name of a noble republican, immortalized by the sacrifice of large patrimonial possessions, which for the love of country he abandoned to her enemies. From the heights of Harlaem he looked back on his fair inheritance, stretching along the blue waters of the Sound, and breathed the noble sentiment and devout prayer: "For the love of liberty, I leave all and go forth poor and an exile; but if the God of my fathers shall ever permit that I sit down again in their ancient hall, then shall all this wealth be held as a tenure at will for His glory." "Holy vow, answered by God, and nobly redeemed by its author and these who are coming after him."—*Dr. Wyckoff's Alumni Address.*

The venerable Cannon, prostrated by disease and the infirmities of age, tendered his resignation at the last meeting of General Synod. But Synod could not accept the resignation of one who had so long been an ornament and a balance-wheel to the institution. They declared him Professor Emeritus, and directed their Treasurer to continue to him his full salary. They feared that his sands of life were nearly run, and their prayer was that the unseen hand of the Invisible might gently smooth his passage to the tomb, and that when his light went out, it might, like the morning star, gently fade away amid the coming light of heaven. That prayer is answered. Ours has been the melancholy privilege this day of uniting with the devout men who carried him to his burial. We have laid him in his last resting-place, beside his kindred and those fellow-laborers who bore with him the heat and burden of the day. "Blessed are the dead who die in the Lord." Those who have sat under his instructions can say, as they look upon that canvas,\* There is a man who never forgot the dignity of his office; who, with the courtesy of the gentleman and the wisdom of the sage, mingled the kindness and affection of a father. His successor, Dr. John Ludlow, in accepting the appointment, only returns to the scene of former labors, and, we trust, will bring a warm heart, as we know he will a well-furnished mind, to the duties of his office.

Gentlemen, if I had time I should like to speak of some of the fruits of the institution. I would just say that among the names of our Alumni are to be found those who are respectably and usefully filling up the field of their appointed labor. They are to be found among the ministry of the Episcopal, Presbyterian, German Reformed, Associate Reformed, Congregational, and in the Dutch Reformed Church, constituting a large proportion of their number. They are to be found among our most respectable lawyers, physicians, and merchants. Some have been called to Professorships in other Colleges and Seminaries; others are distinguishing themselves by their contributions to sacred and polite literature.

And there are those "who, sworn to man's eternal weal," left

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\* A fine portrait of Dr. Cannon adorns the College Chapel.

"Kindred, home, and ease, and all the cultured joys  
 Of ripe society,  
                     Went forth," from Rutgers' halls,  
 "A noiseless band of heavenly soldiery,  
 To tell the heathen of his birthright, and in his hand  
 To put the writ of manumission, signed  
 By God's own signature;  
 High on the pagan hills to plant Immanuel's cross,  
                     And in the wilderness  
 Of human waste to sow eternal life."

Some of these were, but are not, and their sepulchres even are not with us. The loved and loving Abeel sleeps among his kindred; but the indefatigable Thompson, the ardent Pohlman, the self-denying Stryker, sleep in the far distant land, where the hand of the stranger hath laid them. These, with others still living and laboring, are fitting fruits of an institution whose second President gave the first impulse to the cause of Foreign Missions in this country.

Such, gentlemen, is a review of our past history; and whether you look at the objects contemplated by the founders of the institution, the Christian influences which have ever been around it, the men who have filled its professoral or presidential chairs, the fruit it has produced, or the good which it is now fitted to accomplish, there is nothing to cause us to regret our relationship, much to stimulate to deeds and efforts worthy of it. The College, as appears from its Charter, owes its origin to "the ministers and elders of the Dutch Church, taking into serious consideration the manner in which the said Church might be supplied with an able, learned, and well-qualified ministry." The Church of Holland was distinguished among the churches of the Reformation for her well-trained theologians. Her universities were the lights of the age; and many were trained there who afterward became highly distinguished in their own and other countries. People are sometimes disposed to speak slightly of the Dutch; but in so doing, they only betray their ignorance and folly. If men would search for deeds of high, holy, and intelligent patriotism, let them go to the annals of Holland. Let me remind you of the memorable siege of Leyden, which it endured in 1573-4, from the Spaniards, under Valdez. When the burgomaster who had charge of the town was urged by

the Spanish commander to surrender, he replied in the name of the inhabitants, that when provisions failed them, they would devour their left hands, reserving their right to defend their liberty. And when, at the end of six months, the people having consumed every animal, root, and even weeds, and the living had become too weak to bury the dead, they became frantic with hunger, and demanded of the burgomaster, peremptorily, bread or the surrender of the town, the heroic man answered: "I have sworn to defend the city, and by God's help I mean to keep that oath." "Bread I have none; but if my body can afford you relief, take it; tear it in pieces, and let those who are most hungry share it among you!" The clamorous multitude stood abashed, and retired in silence. The dykes had been cut by order of the Prince of Orange, who preferred giving back the land to the sea rather than their cruel invaders. "Man's extremity was God's opportunity." The winds changed, and the waters came rushing up over the country, even to the very walls of Leyden; and those Spanish bloodhounds, who had boasted that it was as impossible for the Dutch to save Leyden out of their hands as to pluck the stars from heaven, were driven out of their intrenchments, hundreds perishing in the rising waters. *But now mark the sequel of my story.* When the Prince of Orange visited Leyden, and, with a view of rewarding the citizens for their bravery displayed on that occasion, gave them the choice of two privileges, exemption from certain taxes, or a University, they said, "Give us the University." Noble choice! That University earned for Leyden the appellation of the Athens of the West. It still stands, and for nearly three hundred years has been a monument of their high-souled patriotism. And when the descendants of these men came to this country, they brought their schoolmasters and their ministers with them; and, as the charter of Queen's, now Rutgers, College testifies, they desired "an able, learned, and well-qualified ministry."

The history of the past is well calculated to endear this institution to the heart of the Dutch Church. It has educated a large proportion of her ministry. It has been an important nursery to her Theological School; and the men who are now becoming among the most enterprising of her ministry, zealous



for the extension of her bounds, and the increased piety and intelligence of her members, are among the warmest friends that we number. If the College owes its existence to the intelligence and piety of the Dutch Church, it has long since repaid the debt, and in turn has laid the Church under no small obligation to promote its interests by every means in her power. That obligation we believe she will not repudiate; and when once it is fully recognized, and the institution is fairly put on the footing on which it should be, it will be no longer a question whether our Alma Mater shall take her proper position among kindred institutions. Her sons will glory in her name, and the Church and the State will be alike proud of their offspring; I mean that kind of pride which will lead them to sustain it. And when once the State of New-Jersey and the Dutch Church give it that patronage which her Alumni ought to secure in these two respective fields, the best wishes of its friends will be realized, and we shall be better fitted than ever to do justice to all others that may choose to cast in their lot with us.

But while in some respects this College may be called the College of the Dutch Church, be it remembered, it has never been characterized by any thing of a sectarian nature. On the contrary, its Board of Trustees, in filling its professoral chairs, have never given the least occasion for the charge that they were influenced either by a sectional or bigoted spirit. Our Chair of Languages is filled by a Scotch Presbyterian, and his predecessor came to us from the shades of Columbia College, and left us to fill a professoral chair in the Seminary of the Episcopal Church, to which communion he belonged. He was a gentleman and a scholar. And that he did not forfeit caste by his temporary sojourn with us, is evident from the testimonial lately given by the distinguished Bishop of New-Jersey, who, among other afflictions of this mortal life, accounted that to be chief that a certain well-known document "reached him on the anniversary of the day which separated him from his beloved Ogilby in the flesh." Our Professors of Belles Lettres and Rhetoric and Chemistry will have to trace their national descent to some other land than that of Holland. And any one who last year entered our mathematical room, and saw in a simple wheel, properly adjusted, an illustration

of Galileo's theory, more simple and yet quite as clear as that afforded by the pendulum which Fouchalt set in motion under the dome of the Pantheon, might have known that the presiding genius of that department came from the most inventive branch of the American family, and have learned that a Yankee, under proper Dutch culture, is capable of demonstrating, even to a Frenchman, "that some things can be done as well as others." And if our worthy President bears a Dutch name, surely the Dutch Church and the State of New-Jersey will regard our institution with no less favor on that account: one of New-Jersey's honored sons, a descendant of one of God's faithful ministers, long since gone to his rest, but whose fruit remaineth. Said Dr. Alexander, of Princeton: "If you wish to find a community characterized by an intelligent piety, a love of order, and all that tends to make society what it should be, seek it among the people of Somerset and Middlesex. And their present character," he added, "is owing very much, under God, to the faithful preaching of the gospel by old Dominie Frelinghuysen." A name honored in the Church, in the State; and if the best wishes and efforts of not the least intelligent portion of the nation failed of placing him in the chair of the Vice-President, let us congratulate ourselves that we have borne him *past* the chair of a Vice-President to the Presidency itself.

And now, gentlemen, what do we want, to make our future what it should be? We want every thing right, in-doors and out of doors. Professors, like "bishops, must have good report of them that are without," and also of them that are within, for the *insiders* will soon be the *outsiders*; a simple little fact, that is too often lost sight of. We want our Professors to be what they should be; and I speak the more plainly on this point, because it is the honest conviction of my heart that every one of them is entirely capable of doing both justice and honor to his department. I do not stand up here arrogantly to dictate to my superiors in age, wisdom, and experience; but, if I may be allowed to throw out a passing hint, let it be taken for what it is worth, and let it not be thought that the mere saying of what a thing *ought to be*, is an implication that it *now* is not what it should be. We deem it of immense importance to the success of our institution that

the demand made upon her undergraduates, both as to the general tenor of their deportment and the preparation of their studies, should be such as to secure in after-life the conviction that they were faithfully and honestly dealt with. We would have both the discipline and requirements of the institution to be such, that when a young man leaves these walls, his should be the conviction, which it takes but a little time to ripen when it is just, that *here* is a system of discipline and instruction which he approves, which his better judgment could cheerfully and honestly commend to his friends, the junior members of his family, or, if God should spare him to see the day, to his own children. Let our Professors combine present conciliation with future approbation; in all their demands have an eye to the *future man* as well as the *present stripling*, regarding with deeper interest the *future* rather than the *present* verdict. A company of young men, trained under such influences, would constitute a body of Alumni whose love and affection for their Alma Mater would strengthen with increasing years, and would prove a mighty, zealous, and effective host, ready at all times to rally in her behalf. He must be a sad creature indeed who can ever think well of a system that suffered him to pass the best and most important years of his life in a state of undisturbed stupidity and indolence; and a sadder friend or father, who would peril his friends or children by a like regimen. Nothing can ever be lost by a proper demand of all that is right; much is jeopardized by the neglect of it. Indeed, I have never known a young man, distinguished by what should characterize his position, to speak in any but the most respectful terms of the Professor who demanded due preparation and thorough study, and as he entered his room, his thoughtful and respectful attention; while he would invariably speak slightly of the facility with which another could be "*dodged*," even were he himself the most "artful of dodgers." And, indeed, such is the ordinary sense of honesty, and such the general perception of what is right and fitting on the part of young men, that I would as lief form an estimate of the manner in which a professorship was filled from the students, as from any other source whatsoever. If the student is making progress, he will not withhold the credit from his instructor; if, on the contrary, his natural indolence or inattention is not

conquered, and his movement is retrograde, he will be sure to lay the blame at some other door than his own. And now, gentlemen of the Alumni, if any should ask, What has this to do with our duty? I answer: Some of you have reached an age, and attained a position, which entitles your counsel to at least respectful consideration; and if any of you should ever attain the conviction that in any of the departments of our College there were things that might and should be remedied for the best interests of our Alma Mater, and those committed to her care, give the seasonable hint in the proper manner and in the right spirit, and it will be time enough to think any chair might have a better occupant when you find its possessor indisposed to listen to his friends.

Well, with all right in-doors, what do we want out of doors? And surely you who look back a score of years, or even half a score, can say that matters are very different from what they were. Two handsome structures have arisen, the one on our right hand, the other on our left—the President's house and Van Nest Hall. May the former always be, as it ever has been, distinguished by the Christian courtesy and urbanity of its inmates. Long may the latter stand; and when a generation arises to ask, Why called *Van Nest Hall*? let it be answered: To commemorate the name and services of a long-tried, devoted, and liberal friend of the institution; one who never faltered even in its darkest hour, and who lived to see in its successful operation, the fulfilment of his hopes, his efforts, his prayers, and his most generous contributions. A new fence adorns our campus, very different from the one which in other days proved a sore temptation to every passer-by to give it a "lift downwards," and in whose total and final fall (occurring somewhat mysteriously, I believe, in a single night) every lover of the College most heartily rejoiced. The passing traveller will, I am confident, view with pleasure the improvement, and will say of it, as we often say when passing a place which gives evidence of the taste, care, and thrift of its occupant: "It looks as if *somebody* lived there." Well, gentlemen, we have the house and the artisans, and what we want more are the tools and materials to work upon. Our College Library is not what it should be. It should speedily be increased by hundreds and thousands of volumes. I mean

volumes of books that *are books*. Our philosophical, astronomical, and chemical apparatus is not what it should be. We have not kept progress with the times. Our number of students (although our last accession was the largest ever occurring in a single year) is not what it should be. We want money and we want men. These are called the sinews of war. We would use them in the best of wars. To secure these, we want *united co-operation*—a provoking of one another to love and good works. Very many of our Alumni have entered upon a profession that forbids any thing in the shape of worldly emolument; and from this portion, *much* in the shape of direct pecuniary aid is not to be looked for: but there are others, successful in mercantile and professional life, who need only to feel one with another that they will not stand alone in any effort they may make in behalf of their Alma Mater, who need only to be assured that they will be numbered with the *οἱ πολλοί*, to come forward cheerfully and promptly, and make duty a pleasure. It affords me great satisfaction to say that the initiative in this matter has been taken; that a few of our Alumni from the neighborhood of Newark, with some friends, secured last year not less than twenty scholarships of \$500 each to our institution; and that ball must be kept in motion. Who is willing to-day to give it another turn, and to keep it turning till we shall all be satisfied with its accumulation? The good accomplished in this world is very much the result of example, and the leaders in any good enterprise are worthy of all honor. So far as my own observation goes, I think that one generous man will generally make about a dozen other generous men; and one mean man will ordinarily make about fifty even meaner than himself; and they are welcome to their majority. I can only say that there were very few mean men in College in my day; and if some of them will only be as generous with their own cash as they used to *try* to be with that of their worthy fathers, the funds will be forthcoming. I have not the time to advocate the plan of scholarships, but who, to whom God has given the means, would not esteem it a privilege, by a yearly contribution of thirty dollars, to afford instruction to a mind that may yet become a peerless gem in the field of literature, or a polished shaft in the armory of truth? Every mind thus

trained may be expected in its turn to train others; extend the benefit received, and thus the good you do will be perpetuated, live after you. It will be the most enduring monument you can rear to your memory.

There is a way in which such scholarships may be used as *prizes* to excite to a noble and healthful emulation. Where a scholarship is given, and the donor has no one individual to whom he wishes the benefit thereof to accrue, let him place it as a prize to be won by the best scholar entering the Freshman from the Grammar-school, or to be claimed in each higher year by him who has made the best progress in the former, either for his own benefit or that of some individual (under certain restrictions) whom *he* shall nominate. We believe that this is a matter in which our American Colleges are far behind those of the Old World. There, throughout the whole of the student's course, prizes in the shape of books, medals, scholarships and fellowships are used as incentives to intellectual effort. Here, with but few exceptions, nothing awaits the most painstaking and diligent student but perchance an honorary speech to be awarded at the very end of his course. We see the best men and the best institutions of our land calling out intellectual effort through the medium of prizes. Many of the best tracts that have ever issued from the press, and some of the very choicest volumes of Christian literature, have been called forth as prize essays. Let the same instrumentality be brought to bear upon the College, and who doubts but that it would excite to a generous emulation, and elevate the tone of its scholarship? Many an individual really needing, but sometimes too high-spirited to receive aid in the ordinary channels, might thus secure it, in a way compatible with the feelings of the most sensitive nature, and at the same time in a manner calculated to win the respect and admiration of his noblest associates. There may be, in the minds of some, objections of an undefined nature to the introduction of any system of prizes; but after mature deliberation and consultation, I am constrained to believe that, compared with the benefits accruing, they would never for a moment be thought of. Let the experiment be tried. Say to the Rector of your Grammar-school, or to the Principal of some respectable academy in your neighborhood, "I have a scholarship, the benefit of which I offer as a

prize to your best scholar entering Rutgers College." You will thus not only place the institution prominently before the academies, but at the same time you will bring out students, and such students as will live, we trust, to do honor to their Alma Mater.

Our Board of Trustees, at their last regular meeting, passed a resolution that it was expedient to raise the sum of \$60,000 for the better endowment of the College. It was not contemplated to raise this sum chiefly from the Alumni, but principally among those who felt that their affinities either of church or state linked them most closely to this institution. But, gentlemen, we shall assuredly greatly facilitate that movement if we ourselves are up and doing according to our ability. There is much force in the maxim, "The gods help those who help themselves." He who helps himself shows that he is worthy of being helped. Our Board of Trustees are animated by a spirit that seeks the best interests of the institution; and as they fill up the vacancies from time to time occurring, they are now calling into their corporation those who, in the nature of things, must feel most deeply their obligation to labor for the welfare of the College. If I mistake not, the election of Trustees a year ago introduced six new members into the Board, five of whom were Alumni. *This is as it should be.* When the children are come to man's estate, why should the inheritance be committed to the guardianship of strangers?

I said there was a class of Alumni from whom we should expect but little in the way of pecuniary contributions; but these are not the least honored of our number, and laboring in their appropriate sphere they may prove most effective in their co-operation. They are wielding an influence for time and eternity; and if they are of one mind, and are enabled to bear uniform testimony as to the capacity of the College for furnishing a good and solid education to the young men intrusted to its care, equal to that of other institutions; if they can tell of a corps of Professors equal in talent and energy to that of any other; if they can conscientiously recommend, there are none whose position affords a better opportunity for securing any number of students that we may deem desirable. And I appeal to this portion of my fellow Alumni, (not omitting the others,) and ask if they will not bestir themselves in this matter. Will you not look around you, and make each one

an effort to secure at least one student, more if you can? If there is any thing that stands in the way of your influence in this respect, speak it right out, brother, and we will try and disabuse your mind, if the prejudice is unfounded; or if matters are not as they should be, we will try and make them right, and, God helping us, we will do it. You will never mend a matter by standing at a distance and venting upon it either your sneers, your groans, or your maledictions. The better way is to take hold, encourage to a "*pull altogether*" in the right direction, and so doing we shall soon put affairs in such a position that no man shall venture to decry them. The more students we can gain to the institution, the more friends; the more friends, the more money; and "money," says the wise man, "answereth all things." With money we could increase our library; we could enlarge our philosophical, astronomical, and chemical apparatus; we could make mineralogical, geological, and other collections, that would be vastly instructive; we could enlarge our corps of Professors. All this is not the work of a day, or to be effected by the *fiat* of a resolution; but it is all perfectly practicable, and can be effected by a faith very far short of that which is needed to remove mountains. Until it can be accomplished, let every man, animated by a proper filial affection to his Alma Mater, secure whatever of books, philosophical apparatus, or collections for our museum, that it may be in the power of his hands to do.

Let me venture another suggestion. There are many who will feel that it is not in their power to contribute for a scholarship. Would it not be a pleasure to some such, by clubbing together, to contribute as members of a class or otherwise? I should esteem it a pleasant sight, when passing the eye over the shelves of the library, to see upon such a shelf "a remembrancer from the class of 1830," or in our museum a case containing "contributions from the class of 1840;" another marked "contributions from the class of 1845;" or a gratification to learn that some others had combined to present our philosophical department with some appropriate gift. We should then have an *object* before us, and one which would often afford to the most modest a ground for soliciting a gift, where we otherwise would not have felt at liberty to make the application. These would constitute solid contributions, im-



part a noble example, and in the aggregate not only supply a great need, but give weight and character to our institution. I know at this very time two gentlemen, one an Alumnus of the College, the other not, who are making each a valuable collection of works upon particular subjects, which they intend shall ultimately grace the shelves of our library. Now give me a hundred such hearts beating with warm and generous emotions for our Alma Mater, and they will prove fruitful of expedients whereby to advance her best and highest interests. It would be worth coming up here once a year to look at them, and catch a spark of good generous fire from their nature. Such hearts we want, and such hearts we must have. Their influence would be felt through every fibre of the institution, imparting life, activity, energy to its every department. Who, then, is willing to lay such a heart to-day upon the altar of his Alma Mater? It is not *numbers* we want, but *men*; men of pith and *practical effort*. It was not numbers that gave to Athens her high supremacy; it was the unconquerable will of those few determined spirits who directed her councils and fought her battles. The age in which we live demands energy, earnestness, perseverance; and if an institution be not one that aims to keep progress with the age, it had better keep behind the scenes, and not adventure itself to the public gaze. People want to know what we are, and what we have in us, and woe to us if we can't abide the scrutiny! The days of Rip Van Winkle are passed, and he who sleeps twenty years now had better never wake up again in this world. Gentlemen, pardon the freedom of these remarks. If I have spoken plainly, I have spoken honestly. I have only exhorted you to do that which myself am willing to do. And I trust that men will never have occasion to say of any of the sons of Rutgers, what Christ said of the Scribes and Pharisees: "They say, and do not; for they bind heavy burdens, grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers."





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